2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10



and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *bucku*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Naman the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

### Bodily Mutilations

*Bushmen*

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 289; Ackermann, *Voyage of Exploration on ... Cape de Bonne-Espérance*, 403; Burchell and Lloyd, *Bushman Folklore*, 319; G. Thompson, *Travels ... in S. Africa*, i, 431.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama



323 hole in the ground and burned by a fire around and inside it, till it was baked through and hard. Each family as a rule possessed several of these pots, for water and milk, and for cooking.[1]

322 [177] Besides these pots the Hottentots also made wooden milk bowls and pails, dishes, and eating vessels. These are now largely replaced among the Naman by European hardware, but the craft is still kept up among the more independent families. There is no detailed description of the process of manufacture. Apparently the utensils are fashioned entirely by cutting and boring, no fire or other hot object being employed. All wood-carving is done by the men. The block of wood is shaped and smoothed on the outside with a knife, then hollowed out inside, partly by cutting and partly by boring, by means of a semicircular iron blade fixed in a wooden haft. Some of the milk pails in shape closely resemble the earthenware pots, even having ears of the same style for suspension. Wooden spoons, pestles and mortars, *!nara* drills, walking sticks and kirris are also made, and within recent times the more expert craftsmen, aided by new and better tools, have also begun to make tables, chairs, and bedposts for their household furniture.[2]

321 Spoons and *kucha* powder-boxes are made by the women from tortoise-shells, while the men cut the horns of animals into receptacles for fat, for odd substances used for medicinal and magical purposes, and for gunpowder, as well as into trumpets used for signalling in war. Formerly also the tusks of elephants were cut with a knife into rings used as armlets. The manufacture of stone implements 324 does not appear to have been practised at all by the Hottentots, at least within historical times. Whether they did so at one time we have no means of telling, but in the light of our present knowledge there is no good reason for assuming that, as in the case of the Bushmen, it is an art they have lost. The only work they do in stone is the cutting and boring of serpentine into pipes by means of a knife. We know also that they formerly used sharp flakes of quartz for making cuts on a person's body in some of their ceremonies, but there is nothing to indicate that these flakes were worked in any special way. Unworked stones are used to support the cooking pot over the fire, and a handmill is formed by a thin flat stone serving as a hearth on

[1] Op. cit., 116–17; cf. Grevenbroek, op. cit., 24–5.
[2] Schultze, op. cit., 249–63; Hahn, "Die Nama-Hottentotten," 331; Olpp, *Angra Pequena*, 27.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot



## CHAP. XIII.

### Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore[21]) or the shells of tortoises which they have eaten. These they call *stripoos*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, them, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,[22]) while others from the trunks of trees make oblong troughs for food.[23])

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[21]) The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. (Schapera, *Khoisan Peoples*, 313.) Grevenbroek (see below, p. 261) briefly describes their mode of manufacture.

[22]) The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are summarised by Schapera, op. cit., 314.

[See 10: Grevenbroek, this File, cat. 11, p. 251. — Awaiting]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot



## CHAP. XXV.

### Arts and Crafts.

You might as well look for jewels in a sty as for arts in this degraded people. Since however they wear skins sewn together with the needle, they cannot be absolutely said to be without arts and crafts. Their needles are of iron (for they have mines and, as I guess, very rich ones) or of ivory, and for thread they use the sinews of animals. They shave their hair skilfully with sharp razors, whence it follows that they are acquainted not only with the tailor's and the barber's craft, but also with that of the smith.

Hence they are provoked to a certain flattering conceit of themselves, although in truth they are rude creatures with no tincture of any arts except the humblest. Thus one of their chiefs gazing at a watch, and instructed by the owner in the use of it, said: "Why should not the Hottentots also make ones as good?" Some manufacture and play a musical instrument with the appearance and function of a flute [43]). Some pretend to the use of magic and would have it that they can catch fish by playing on the flute [44]).

## CHAP. XXVI.

### Their medical practices.

It is claimed that the human race has learned many methods of healing from the brute creation: for instance, emetics from dogs; from the ibis, an Egyptian bird, the use of the clyster; from the hippopotamus, common in these parts, phlebotomy; from goats, the excellence of dittany; from swallows that of chelidony; from snakes of fennel; from toads of the narrow-leaved plantain; from the weasel of rue; from the stork of wild marjoram; from bears of ivy; from stags of the artichoke; for it is true that nature is the teacher of all these. Why, then, should we be surprised if these peoples, brutish though they be, have some method of healing? Like Podalirius and Machaon in the Trojan war who did not so much apply their remedies in pestilence or in every sort of disease, but were accustomed especially to treat wounds, as Celsus says. Thus suction and anointing are the chief, nay, the only remedies of the Hottentots, for all they fear is

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[43]) This may possibly refer to the reed pipes of the Hottentots, already described by Dapper. See above, p. 35.

[44]) I can find no confirmation for this statement.

[See 9:Dapper, this File, cat. 116, p. 35. – Analyst]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17



H 825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, H intending to seize the bird, or its young, or their nest. An 151 additional proof of their keen sight is that native watchers on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H It is a notable fact that nature has adorned the heads of 142 the Hottentots with the thick wool she has denied to their 231 sheep. The sheep I should describe as *musimones*, or hairy. A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H They live for the most part on beef, mutton, all sorts of 262 game, and other flesh that suits their taste, well roasted or [252] boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who S refrain from every kind of fish, even shell-fish[1]). They live [262] also on wild fruits and roots, and other unpurchased victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. Such are their choice feasts!

H In eating liquids, or liquid food, they use spoons fashioned 415 of ox-horn, and sometimes also sea-shells. Or they dip 321 sponges in honey or milk and suck them.

S They reject and refuse the flesh of boars, wolves, lions H and other wild and carnivorous animals, as unclean, 262 forbidden, and nourished on filth, nor do they think it S right to taste butter and eggs. Boys may eat the flesh of [272] hares, but only until provided with a wife. All refrain from sheep's milk as injurious, saving children who are allowed the use of it.[1])

[1]) This applies to the AmaXhosa, of whom the survivors of the "Blavenlaar" reported that "they eat no fish, nor anything that comes out of the sea." (Godée-Molsbergen, *Reizen in Zuid-Afrika*, iii, 62).

[1]) [see pp 180-81 for footnote.—Ann'ys F]